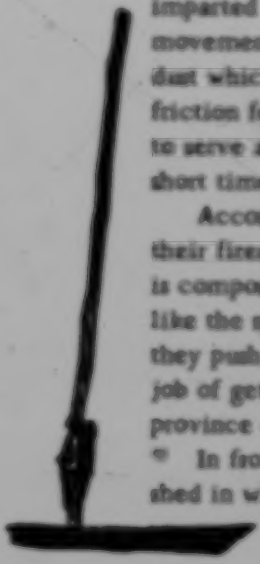
/354 cont./

372 small stick was too short to be handled with ease, he fastened it securely to another stick by means of vegetable fibers (embira) (Fig. 25). This done, he sat down on the ground, pressing the soles of his feet on the small cupped stick, and imparted with the palms of the hands a rotating movement to the other stick. The glowing sawdust which was detached by the effect of the friction fell on dried dung placed near the gadget to serve as tinder, which, at the end of a rather short time, began to catch fire.

354 According to the season, the Chiriguano light their fires inside the hut or outside. The hearth is composed of long branches which they lay out like the spokes of a wheel. As the ends burn, they push them closer to the central fire. The [462] [313] job of getting the dead wood falls within the province of the men (Fig. 26).

343 In front of the huts they often erect a little shed in which the women do the cooking. The



[372] ← Fig. 25. Ancient apparatus for making fire, reconstructed by a modern Chiriguano. Prov.: Carurutí. (1/6 nat. size.)

roof of this shelter serves as a shelf for putting provisions and utensils on.

Preparation of Food

262 The modern Chiriguano do not seem to observe any food prohibitions, at least in daily life, for the custom of fasting, for women at the time of puberty and for men upon the birth of a [789] [825] child, is not yet lost. In olden days certain animals /355/ were taboo (1). The men of a few villages thus reserved for themselves

[775] 1. In order not to kill one of their dead relatives transformed into a fox, the Chiriguano

/355 cont./

142
291
351
392

Fig. 26. Chiriguano woman lighting a fire. Upper Pilcomayo. (Photo. A. M.)

262
[915]

do not hunt nor eat this animal (Diccionario Chiriguano-Español, etc., p. 3).

[156]

Medicine men cannot under any circumstances eat pimento. If a man refuses to taste this condiment, one can be sure he is a magician (id., p. 184).

[165]

Grilled corn is strictly forbidden for persons in mourning, whose tears would dry up if they ate this dish.

[825] [189] the exclusive right to eat deer meat, which thus instilled in them the agility and suppleness of this animal. Women could eat, without

/462 cont./

Chapter X

Masks

532 The handsome masks, whose description I shall give
796 further on, are worn during the carnival festivities. Difficulties
[122] with the Bolivian authorities kept me from arriving in the Chiriguano villages at the time when they were taking place. When I finally found myself among my Chiriguano friends, they had emptied the last vats of kāwi and were /463/ in their
[126] normal state. Thanks to the closeness of the feast I was able
[241] to collect the masks published here; ordinarily they are destroyed or used in the fields as scarecrows.

115 My host, Mr. Alberto Torrejon, who lives at Ibopeytí on the upper Pilcomayo in an Indian village, gave me some very interesting details about the ceremonies and merrymaking in which he had just participated. I transcribe them as given.

796 At my approach of any festival, the carnival, for exam-
795 ple, the first act consists in causing the souls of the dead to flee.
789 If this precaution is not taken, the widows and relatives of the deceased will have to abstain from taking part. For the purpose of purifying the air, a drum is beaten, and the whole family /Fig. 120 appears here/ which has lost a member weeps and shouts. When the spirits have cleared out, the drum, in a joyful rhythm, gives the signal for merrymaking.

796 The festival is opened by a man and a woman who, with a stick decorated with flowers in hand, advance toward the middle of the square, followed by all the inhabitants in a long chain. When they have arrived at the middle of the area extending between the huts, the couple plants this sign, thus giving the signal for the festival.

[535] The chain breaks up and small groups form to dance in a ring. Their dance consists in advancing and retreating in triple time to the sound of flutes and drums.

2:Métraux E-5 (1929) 1948 SF10 Chiriguano SF10

852 304 **Initiation rites.**—Some time between the ages of 7 and 12, a boy had his lower lip perforated by a shaman, who used for this purpose a sharp deer horn. The ceremony was performed only when a sufficiently large group of boys in the village was ready for it. Before they underwent the ordeal, the boys were told that they must show fortitude and that subsequently they could give up the affirmative "ú, ú" for the masculine "tà." A short period of fasting followed the operation.

851 191 **Marriage.**—In contrast to the free life led by Chaco girls before marriage, *Chiriguano* girls were expected to keep their virginity and were carefully watched by their mothers.

583 171 Chomé (1819 b, p. 202) says that a suitor provided his prospective father-in-law with crops and game. This statement suggests bride service, a custom widely spread among *Guaraní*-speaking tribes and one observed by the *Chané* of the Parapetí River a few decades ago. The bridegroom settled temporarily or permanently with his wife's family.

591

595 622 556 Polygyny, at least in recent times, was restricted to chiefs or to men of wealth. A man's wives generally lived together in harmony, but in many cases they were kept in separate villages. Polygynous wives were often sisters or a mother and her daughter.

763 **Death.**—If the condition of a person was deemed fatal, he was surrounded by a group of women who gave vent to the most spectacular outbursts of grief. This anticipation of the funeral was regarded as a manifestation of affection and respect. The deceased, painted and

764 dressed in his best clothes, was placed squatting in a large chicha jar and was buried, accompanied by his possessions and some food, in the hut where he had lived. The urn was covered with a large jar or plate.

765 The closest female relatives cut their hair and deposited it on the grave. The widow, her head covered with a rag, mourned for a whole year, wailing at certain hours during the day with all the appearance of profound sorrow. She could not resume normal life until a close relative of her dead husband had suggested that she forget her grief. A drinking bout marked the end of mourning.

775 The soul on its journey to the land of the dead (iwoka) faced many ordeals. It had to walk under a wall of fire, over a boiling lagoon, between two onrushing rocks, and between the blades of gigantic scissors. Finally, the deceased reached a land where the dead lived in abundance and joy. This pleasant heaven was open only to those who had never violated traditional custom.

WARFARE

721 **Intertribal warfare.**—Raids to steal crops or cattle or to kidnap women were the main causes of intertribal warfare. The head chief convoked the lesser, i.e., village chiefs, harangued them and listened to their advice. Women performed a special dance and sang to stimulate the courage of the warriors, whom orators constantly exhorted to fight.

/128 cont./

121 exist, even among savages, since it could be said that, just as there is no people without God, neither is there a people that does not show Him homage in some way.

771 124 As far as the Chiriguano are concerned, I have tried to find out with special care, constancy, and assiduousness what religion they profess and what type of worship they render to their divinities. But all my efforts have been in vain. This is no doubt due to their state of ignorance as a result of their savage life.

[115] I have asked the oldest men of the tribe about their religion, and I have only received vague and insufficient answers on every point, thus being unable to form any idea, even an approximate one, of the religion which they profess. It is beyond doubt true, however, that the Chiriguano have some religion, since they recognize a superior being. They admit the immortality of the soul, rewards and punishments in the other life, and they preserve certain Biblical traditions which would have no explanation if they did not believe in a god and perhaps in the Jehovah of the Holy Bible, or God, Creator of all things (1).

706 705

[805] [191] [192]

1. The Chiriguano, like the Hebrews, count the months by moons, and they have other very similar customs. It is very notable that they also have some Hebrew words.

577 991 /129/ The Chiriguano must have a moral code, that is, natural law, perhaps augmented by some traditional precepts, since they admit rewards for the good and punishment for the bad.

The law, to the extent that it is imperative, comes from the same God, but only religion serves as its base, and this teaches men that it is an unavoidable duty to submit to the precepts of the Supreme Legislator, under penalty of falling into grave punishments conceived by Him.

From what has been said, it can be understood as a logical consequence that the Chiriguano do profess some religion, even though this might not be known.

/133 cont./

finally, the caciques, tired of being oppressed in certain areas by certain bad Christians, have called some unfortunate, but alert and bright boy Tunpa, in order to gather Indians from other areas to hear a flesh and blood God and fight with courage in the holy war (2).

2. The Mexicans, at the time they were conquered by Hernán Cortes, had temples and idols, with priests serving them. When they beat on the holy drum, the fury of the warriors was kindled. In one battle Cortes lost 60 Spaniards, who were burned before the idols.

In this last case the illustrious Missionary Father Angélico /134/ Martarelli, in his appendix to the history of the missions says in substance the following: "The boy whom the caciques chose to deceive the rest assumed the name of Tunpa so that his oracles would be believed and respected with great reverence. He was shut up in a hut and from there, through his counselors (one of whom is still alive and very attached to the missionary), gave answers to those who asked, Indian or white. These must respect his advice with all humility, and they were damned if they declared themselves unbelievers, while those who were good joined the ranks behind his flag.

Beliefs in the Spirits

It is not unusual for someone who is passing through Chiriguano towns to hear, either near or far, a man or a woman, or sometimes many people, crying, especially at night. In this last case it causes sadness and who knows what terror for white hearers or for missionaries, because these wails sound like those of condemned souls, and it seems as if they are crying about their misfortunes and the loss of eternal blessings.

/134 cont./

775 If one asks the Indians about this point, they answer that a woman has seen in her dreams the shade of her departed husband, or he that of his departed wife, and both, those of their children, relatives, or grandparents, for all of whom they have an excessive fondness, and it can be deduced from this that in the Chiriguano race there is a confused belief in the immortality of the soul, since, with regard to the body, they themselves can see that everything turns to dust and earth.

775 776 192 Some explorers and travelers have set down in writing that they call the soul Añã; the Indians also confirm these accounts, but they do not give the name Añã indiscriminately to all souls, but only to those which had a very bad death, such as suicide, and those who took a long time to die. But in no case would a mother call her child's soul Añã, nor would relatives use this term for their departed, because Añã means demon or evil spirit (1).

[123] 1. At times I have been called to pray near a person gravely ill, so that he might die sooner and thus be free of that spirit, which, according to them, is bad, but I made it understood to them that I would neither pray as they wished nor was the sick person evil because of taking a long time to die.

The true enemy of the Tunpa is the Añã, demon, but /135/ this latter word only means demon through use, just as iã̄ by the same use means soul. The Indians today give both terms the meaning that I attribute to them, and I still lean on the authority of Father Corrado, who in his catechism defines Añã as demon, Anãrenta, place of demons, Añã inuna, the demon's companion, yaneãgũe, our soul, iãgũe, their soul. The Indians have great fear of a demon and souls possessed by demons; they say that they frequently see them at night, and when they have to walk in the shadows, they carry a burning firebrand (1).

775 776

[192] 1. Añã means phantom in Chiriguano; iã̄ means shade, cuarasi iã̄ pe, in the shade. Missionaries should make them understand the true meaning,

/135 cont./

775 776 because the Indians know that the evil spirit is a phantom, and the soul of the dead a shade; chemembi iã ahecha, I saw the shade of my son, says the mother.

776 784 [123] One night while the smallpox epidemic was going on, they called me, being the Conversor of the Santa Rosa Mission, to catechize a poor and miserable old woman who was some two and a half kilometers from the town. Among those who accompanied me there was one whom I well remember, who is still alive and whose name I shall not forget, who carried a burning firebrand, which was not necessary for me because the night was quite bright. When he was asked the reason for such a thing, he answered: Aña añuguae vaena, to chase away the demons. They all do this especially when they are alone, which is rare, because the Chiriguano only rarely goes out at night because of his fear of evil spirits.

776 174 191 From this it can be deduced with considerable probability that the Chiriguano are descendants of the Guaraní of Paraguay. There were in that region, in past centuries, the missionaries of the Company of Jesus, who are famous for their apostolic work and for the suffering which they experienced in the reduction of the region. Because of the sorcerers some of them even suffered martyrdom.

I had the opportunity to read a brief history, which I have mentioned above, written by Father Antonio of this same company, and I learned that the Guaraní believe in sorcerers and saw the Aña, demon, at all times and places. It destroyed the wheatfields and other plantings, did damage in their houses and burned them. Even the Guaraní called the bad spirit Aña which the said missionary applies to the demon (2).

2. A work written in the Guaraní missions of Paraguay.

/139 cont./

Belief in the Future Life

[175] This belief has suffered many more alterations than the previous one; nevertheless it reveals that even under the rude and ignorant nature of the poor Indian and the unfortunate Chiriguano there is in force the idea of the great philosopher, non omnis moriar, which so many materialists would have end with material life, doubtless in order to drown apparently the remorse of the gnawing worm which from time to time appears and unintentionally reminds us of the perversities which have been perpetrated (1).

[171] 1. It is difficult for the Chiriguano to understand spiritual matters, for which reason his ideas concerning the future life are purely material. Without revelation this dogma of faith is not understood.

When the soul of a Chiriguano leaves the body, it does not die. All, without realizing it or even suspecting it, have this idea of the immortality of the soul. Mourning and sentiments of grief, burial, and things that they put in the coffin when someone dies, with which I shall deal later, are related to this. Should someone ask them about this, they would answer, "Mahanu" How will it be? I don't know. In spite of this ignorance, in order to express their thoughts regarding the soul and its immortality, they admit that there are three places for souls: Tunparenta, Iboca, and Cuarasigüi, Heaven, Purgatory, and Hell.

[123] [191] I am going to deal with the three, rectifying what concerns Iboca, which belief I was acquainted with from the beginning of residence among the race and an account of which can be found in my little Nene, which was printed in the year 1905 to help Chiriguano children learn the Spanish or Castilian language.

The Tunparenta is literally the place of God, or his dwelling place, as the añarenta is the dwelling place of the devil. I have already noted the fact that Tunpa is the source of good, of all virtue, of everything good: Tecocavi. With this idea that he has of God, the Chiriguano naturally concludes that God only

/139 cont./

•775 admits to His company good, virtuous people who are free of all evil, Mbia hecocavi vaé, cuña hecocavi vaé, a man or woman of good habits, /140/ excluding the wicked, murderers, and suicides, who become Añia, demons, or souls of the bad ones (1).

[192]

1. Tenta means town and place; joined to another noun the T changes into R, which is why one says Tunparenta, Añarenta, Irenta, etc., or God's place, devil's place, and water place.

In order that the Chiriguano may go to the Tunparenta, even for the sole purpose of visiting his relatives, he must subject himself to four difficult tests, which, without help, directions, or advice, would be insuperable, from which can be seen the necessity for the sacrifice subjecting oneself to the arrangements of the Tunpa and of following the wise teachings of a sagacious guide, for if a traveler needs one to pass through a mountainous or desert region, exposed to innumerable dangers, how much more logical is it that the man should also have one when dealing with knowledge by means of sacred books on the road to eternal life? From this the reader can deduce how much in error are the followers of Luther, Calvin, etc., who attempt to investigate the true meaning of the Bible only by the dictates of their conscience, and doing without the infallible mastery of the Church established by Christ in the person of St. Peter and his legitimate successors!

An old Chiriguano had lost his wife whom he loved with all his heart, for which reason his grief and pain were incalculable. As a result his life was in danger and he was about to die. At this a compassionate soul appeared to him and said: "Why are you crying so much? Why are you in such pain? No doubt you don't know the fate which has befallen your wife! Know that she is enjoying herself, that she is in a place of delight where all is pleasure and there is no suffering, where one drinks every day and there is always a fiesta, where there is no poverty, or cold, or heat, or sickness. Let us go so that you can see and stop crying. But I warn you that before going, like all, you too must pass the four tests, which you will overcome easily in my company."

/140 cont./

●995 The afflicted Indian, desiring to see his mourned wife again, quickly dressed himself in his best clothes, adorned his person, painted his face with Urucu, Bixa orellana, put around his neck the Itoguli, necklaces, picked up his lance, and went off, following the strange and mysterious guide (2).

2. It is natural for fallen humanity to clean up and dress up in order to present itself decently before a respectable public or before venerated persons. Christians ought to practice this when they go to church to hear or receive the divine mysteries and sacraments.

/141/ They made the first day's journey without incident and prepared their first night's lodging on a green and beautiful plain, where grew perfumed flowers and gigantic trees, which, with their leafy tops provided shelter for an infinity of birds. There they slept very peacefully without having their sleep disturbed by the wild animals of the nearby woods, and the next day, early in the morning, they set out again, and when the wide plain ended, the guide said to the Indian: "Get ready because we are now near the first test." And in fact he could see it. It was an enormous fire which rose almost to the clouds and then quickly came down again. Every time it rose up, it formed an arch, which allowed one to take a quick step. When he was warned by the guide that he should drive his horse forward at a gallop at the instant that the great flame rose up, they did it and passed through without incident (1).

1. Before beginning his trip the Chiriguano, on the mysterious guide's order, stole without permission two horses belonging to others and saddles for the comfort of both.

Before arriving at the end of the second day's journey they found themselves facing another danger. This was a wide well of boiling water which completely blocked the way, as did the first and later things. The well was easy to get over by a great

/141 cont./

●775 jump on the part of the horse, but the boiling water kept rising to a great height and then would come down again with great force. The passage, however, was managed by the travelers quite happily, and they got far enough away from the place so that the noise did not disturb their rest and their sleep that night.

On the next day, before sunrise, they again began their trip toward the Tunparenta. The clear dawn and the fresh morning breezes announced a beautiful day; the little birds of the woods with their sweet and gentle songs brightened those lonely places. The jaguar in the distance showed his displeasure because the silence of those woods had been disturbed by alien living beings, and other beasts of the forest fled in fear, while the star of the day appeared with its shining face, casting beams through the thick woods which covered the region.

Now the sun was shining in the firmament as on the other days. They had now covered one third of the way when the third test appeared. This consisted of two enormous boulders in continuous movement, opening and closing continually with a terrible noise like thunder. /142/ With the guide showing the way, and the Indian passed through without difficulty, and very soon they arrived at the fourth test. This was made up of some huge scissors with the points down, which would have cut any careless person in half without any possibility of escape, but the travelers passed without difficulty, and after this they found themselves in front of the Tunparenta.

This was an immense pampa, carpeted with flowers and grasses of every color and full of happy people who drank continually the favorite liquor of the Chiriguano. The Indian there saw his wife and his daughter, richly dressed, resplendent like the moon, and he asked them to return in his company, but they did not consent. The Indian returned alone, promising to behave well in order to be able to join them soon (1).

1. The first of the spouses to die waits in the Tunparenta for the survivor in order to be reunited again. Bachelors must wait until spinsters die, in order to contract matrimony in heaven, where they do not experience the jealousies and debauchery of their companions.

/142 cont./

● 195 The Iboca which I have mentioned is in a certain way similar to the purgatory of the Catholics, and in some ways similar to limbo, since the Indians state that souls which go there are in utter darkness, which is the same thing as not seeing God, and this alone constitutes great suffering. Other corporal and moral punishments do not exist there, but the darkness is perpetual (2).

2. In Iboca, located southeast of Igüembe Canton, souls can be heard at night in continuous joy and bacchanalia with songs and dances. By day all is sepulchral silence, so they all say.

The Cuarasigüi, literally, under the sun, is for the Chiriguano the true hell, where is felt the true eternal fire which is represented by the sun, in the immediate vicinity of which it is impossible to remain, as the natural sciences, cosmology, demonstrate. According to the Chiriguano, those Indians who take the life of another, those who take other people's property, those who commit suicide, and those who commit sins contra naturam go to Curasigüi.

193 According to a famous explorer and ethnologist who not long ago passed through the region from Guachalla to the boundary which divides Bolivia from Peru in the northwest, there exists among the Chiriguano the idea or belief in the Tower of Babel, where the confusion of languages took place. According to that reference formerly there was but one language spoken, and, according to them, this was Quichua /Quechua/. The idea of creation, of the flood, of the confusion of languages, the method of counting the months by moons and the seasons by what they signify, /143/ and various Chiriguano words similar to Hebrew are powerful arguments to demonstrate the unity of the human race against the rationalists who are trying to show that there were men destroyed by the flood in America (1).

[192] [197]

1. The Chiriguano words ava, hae, húú, and mahanu?, man, he, black, and what is it?, are similar to the Hebrew av, ael, húm, and mahanu?, man or father, he, black, and what is that?

/291 cont./

764 Now the funeral begins, which consists of crying as hard as possible, men and women, and shedding real or false tears. While they are crying they also dig the grave, /292/ which at most is two meters deep. The weeping lasts all night without rest and is accompanied by strict fasting, because so long as the deceased is visible, it would be a dishonor to take food. If there are young children in the house, they are taken by the neighbors or by some relative who takes care of them with all humanity through everything, since the unfortunate ones, when they see so much confusion, act stupid and go after the first person who shows them any tenderness. To wet their mouths and in order to cry unceasingly, those who attend the funeral, drink a little new chicha, if there is any; otherwise they are content with a little water (1).

[824]

1. Those who cannot shed tears because they do not mourn the death of the deceased put chili pepper in their eyes, and with this, which they call a medicine, the tears fall copiously.

On the next day, when the grave has already been dug, they first put the deceased in the vessel, Yambúi. They also put in a small jar of chicha, a little parched meal, a flintstone, a steel, tinder, fresh maize husk, and tobacco, a live parrot or chicken, a bow and arrow, and other things which belonged to the deceased, and they close it with another jar, and if the dead person is a nursing infant, they put in its sepulcher a small jar of the mother's milk. All these things are necessary for the journey to the [775] other life and clearly indicate that the Chiriguano have an idea, although a material one, of the immortality of the soul.

764 775 Now enclosed in the funeral urn, they lower it into the hole by means of ropes, and meanwhile the cries redouble, until it disappears below the ground. The body is placed with the face toward the east, because they all want the deceased to attain glory, the paradise which is shown by the light of the sun. Placed thus, the deceased or his soul will not always be going about in search of happiness; he will run toward the sun as iron or steel goes toward a magnet.

/292 cont./

Mourning

765 The interment over, they cry all that day, until the sun sets and night comes; then everyone goes home, only the closest [785] relatives staying to weep. Fasting, already mentioned, lasts for [302] three days, and on the first day after the burial all the women relatives cut off their hair and lay it on the grave. While cutting it off they look toward the east. The hair stays on the grave for some time, and later they take it off, and, if they burn it, it is [826] not on the grave, but away. They prefer not to burn it, however, because they would feel heat /293/ on their heads. If they notice or sense some noise coming from the hole, they beat a stone, put it on top, and the noise stops (1).

766 765 1. If the deceased is a cacique, they all weep until dawn, and afterward they meet every night for about a week.

765 They also put on the grave the tembeta, the bag, and the weapons which belonged to the deceased, such as his lance or some kind of saber, bows and arrows, so that he will not go looking for them, and when for any reason they leave the house alone, they put over the hole the pestle of the mortar, and, if this is done, the deceased will not move from his place. The souls of [775] those who have died in a bad way, for example, suicides, walk about continually, find no rest, go shouting at set hours, and are, according to what they believe, demons or their companions.

The dead person's nearest relatives sincerely grieve over the disappearance of the deceased, as the tears and sorrow shown on their faces prove. If, instead of a man, it is a woman who disappears from among the living, the widower feels the same grief; if the dead woman leaves small children, the picture that the house presents is truly heart-rending, the house where the morning sun will not find present the mother who so tenderly cared for her little ones (2).

2. The children demand to go back and they

Ca 752 /217 cont./ of boiling the water because they wanted to kill the macroscopic animals in it. The Chané sometimes use fresh leaves to bandage wounds.

Ee 764 Ee [763] If, in spite of the medicine man's efforts, the /218/ spell cannot be lifted and the Chané or Chiriguano Indian dies, he or she is buried under the hut in a large clay vessel. Before the dying one is quite dead, or immediately after death, he is flexed so that the knees come under the chin and the arms are laid crosswise over the chest. On the Rio Parapiti there lived for many years a Chané Indian who had been flexed in this way, but who, before he was stuffed into the grave urn, was saved by a white man. The deceased, dressed, with a water calabash at his knee, Ee [775] is set into the vessel. The water is supposed to be taken along by the deceased when he wanders about on the mountains, the Chané chief Vocapoy told me. The vessel is buried in the hut, and another vessel is put upside down over it as a lid.

Ee 768 At Tatarenda, near Yacuiba, I heard that the hut is burned down after the burial. This, however, is not the usual thing. On the contrary, the hut is abandoned for a time after the burial and then moved into again later on. This is what happened, for example, in a Chané village on the Rio Itiyuro, where I was shortly after a burial.

Ce 764 Ee [415] The large maize-beer vessels (Fig. 113) are used as coffins. If there is a shortage of vessels, burial often takes place in another way. In a Chané village, Copéri, on the Rio Parapiti, a child was buried in a skin under the hut shortly before my arrival.

These Indians spend their lives on the graves of their dead relatives, and often the hut is so full that a later burial in old pots becomes necessary.

"The Christian carries his dead far from his house. We Indians, who feel a great love for them, keep them in our houses." That is approximately what Vocapoy once said to me when the conversation turned to this strange method of burial.

Ce /257 cont./
539 In the morning the dead said: "chéahata húirasécuera (I shall go
775 around as a tree trunk), chéahata augúyara (I shall go around as a rat), chéahata kárakárara (I shall go around as a vulture), chéahata águarára (I shall go around as a fox), chéahata ándirára (I shall go around as a bat)," etc. She returned home. Her husband said he would come to get her. After three days she was dead. She had
C followed her husband to Aguararenta.
787 The Chiriguano chief Maringay told me of a man who had
● 775 fallen asleep by the wayside. During the night his dead wife came to him, and he slept with her. When he awoke, she was gone.
C He regarded as real what he had experienced in his sleep. Among
Ce 787 the Chané and Chiriguano the belief in a future life is based on
775 dreams, as among other Indians. In a dream they meet a dead person, in a dream they visit the realm of the dead. It is incorrect, however, to say that the Indians believe in a life after death. He knows that there is such, for living persons have seen the dead, have made love with them, have drunk maize beer with them, have seen them change into foxes, rats, tree trunks, etc.

Legends about Spirits and Animals.

Ce 775 "The dead are aña," said Batirayu. Among these there are a number who are tunpa (best translated as "great") and have superhuman powers.

The greatest among the añatunpas is Yamándutunpa. /258/ Others among the great ones are Mariutunpa and Tipaytunpa.
Ce [787] Chiquéritunpa, who appears in a few of the legends given here, is the one who produces thunder. Chiquéritunpa howls at night when there is going to be war. These añatunpa intervene in the lives
Ce 775 of human beings; the sorcerers in particular are connected with
787 them. Thus, Batirayu told how the añatunpa came at night to
756 Tsuhuandico, a great sorcerer now deceased, and drank maize beer with him. They told him when it would rain, when someone would fall ill, whether there would be a crop failure, etc. Batirayu also said that Angúya, a kinsman of Aringui, the last great chief,

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846
[844] come into the world. But, in observance of a custom largely prevalent among the Indians of South America, the husband pretends for several days to be lying in childbed, and then keeps an invalid diet!

755 Illnesses are treated by medicine men, who by incantations and other
756 resorts of magic try to expel the evil.

764 After a death, the corpse is placed in a large earthenware jar, which
763 is put into a hole dug in the ground. According to what a Spanish-speaking Chiriguano Indian told me, it was formerly customary to sever, by incision, the spine of a dying person, in order to shorten his death agony. Before life was extinct, the body was thrust into a huge jar, into which also ornaments, weapons, food and drink were put, the mouth of the vessel then being carefully closed up with an earthenware platter. It was important that the lid was put on before the dying person had drawn his last breath. By doing this, it was thought that the soul of the dead [775] would for a time be held in confinement, so that it would not be able to work any harm on the living.[1] The jar was afterwards interred inside the dead person's hut.

181 With the exception of the Chané — a tribe on the same cultural level as the Chiriguano — the latter seem to me a people considerably superior to the neighbouring tribes, whether inhabiting the mountain regions or the Gran Chaco. Both the mountain- and the Chaco Indians are dirty and of uncleanly habits, whilst the Chiriguano on the contrary [515] are very observant of bodily cleanliness. For example, the Chiriguano women bathe every day, and often several times a day. Among the [831] Choroti, the girls are in the habit of living in loose sexual relations with [171] a plurality of men, before marrying, whilst the Chiriguano girls, as a rule, preserve their chastity intact until they marry. Also as regards material culture, the Chiriguano and the Chané are on a higher plane than their present-day neighbours. When compared with the ceramics of the [323] peoples of the Chaco, the maize-beer vessels, for instance, that are characteristic of the Chiriguano and the Chané, stand out as veritable show pieces.

181 Of old, the Chiriguano have a reputation for being a very warlike
648 nation. As early as in the time of the Incas, this tribe made a raid into ancient Peruvian territory,[2] and even as late as 1890 the Chiriguano

[1] Cf. Erickeberg (1), p. 134.
[2] Nordenskiöld (16).

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gave regular battle to the whites. This battle, in which about 5,000 Chiriguano Indians took part, was fought at Curuyqui, on the tableland of Boyuovis. The result of the struggle was long undecided, but the Indians were at length compelled to give way before the superior weapons of the whites.

According to a Chiriguano legend, man's soul, some time after corporeal death, comes to the abode of the great spirit Tumpà, where it enjoys to the full everything in which it delighted during its earthly existence. But no joy is permanent. When the soul has spent its allotted time with Tumpà, it is obliged to return to the world and there enter into the body of a fox. When the fox dies, the soul moves into a rat, and, when this animal dies, into a branch of an old tree in the forest. The tree ages, withers away and dies and, as the branch decays, the soul, too, gradually perishes. When the branch has finally become mould, the flame of the soul is extinguished for ever.

Fig. 232. A large wooden cross raised near the Franciscan mission for Chiriguano, at Aguayenda. Gran Chaco. Bolivia. Photo. E. v. R.

[pp. 226-268 not processed]